THE PACIFIC

Pac Theo Sem
Reading Room

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HYMN FOR RESTLESS HEARTS.

O restless heart, be still;
Thy weary longing cease!
Surrender to His will,
Who gives His loved ones peace;

Who calms the stormy waves
Of sorrow's surging sea,
From awful shipwreck saves
Storm-tossed humanity.

O love Divine, inspire
An answering love in me,
One single great desire
To lose myself in Thee.

—C. A. Stout.

THE PACIFIC

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2716 Hillegass Ave., Berkeley, Cal.

In his new book, "The Fortunes of the Republic," the Rev. Dr. Hillis pleads for one or two churches in each town, instead of a half dozen or more. And he would dispense with 160 of the 169 denominations in the United States.

Rhode Island has a larger Roman Catholic population than it has of all other religious bodies combined; the figures being 243,936 and 236,146 respectively. How is this for the state the foundations of which were laid by Roger Williams?

"How to Get and Keep a Job" is the title of a new book. It will prove an exceedingly timely and valuable book if it meets by its suggestions the needs of the several hundred thousand men out of employment just now in our country.

The editor of the Western Christian Advocate, who was on the coast recently, writes: "The Pacific coast is great, and San Francisco, Portland, Tacoma and Seattle are amazing cities, but the old Buckeye state and 'Zinzinnati' are good enough for us!"

The Rev. H. N. Bevier, one of the Presbyterian pastors in San Francisco, writes to The Interior, of Chicago, concerning the Rev. William Rader's transfer from Congregationalism to Presbyterianism: "Mr. Rader's examination before presbytery was interesting and showed that a Congregationalist can stand the fire of as cosmopolitan a presbytery as San Francisco and be cordially welcomed. There is complete harmony all around in regard to the arrangement, and Mr. Rader can congratulate himself on succeeding to one of the most important churches and one of the finest opportunities in the gift of the denomination." Our readers will be glad to learn that in Calvary Church Mr. Rader is now having large congregations, the auditorium being nearly filled every Sunday evening. Installation services will be arranged for this week to take place probably in the afternoon of the 23rd.

Gifts for Y. M. C. A. building and endowments on the Pacific coast during 1907 were: From W. S. Ladd estate, Portland, $50,000; D. R. Jenkins, educational endowment, Spokane, $50,000; F. D. Black, Seattle, $12,500; H. C. Campbell, Portland, $10,000; F. B Pratt, Portland, $10,0000; T. B. Wilcox, Portland, $10,000; C. F. Swigert, Portland, $10,000; J. M. Coleman estate, Seattle, $10,000; "A Friend," Pasadena, $10,000; a legacy, Boise, Idaho, $10,000. In the following named places city builings were completed: Seattle, at a cost of $300,000; Spokane, $176,000; Walla Walla, $85,000; Ruston, Wash., $6,000. City buildings under way or assured: San Francisco, $750,000; Los Angeles, $650,000; North Yakima, $70,000; Phoenix, Arizona, $75,000. At Portland $350,000 has been pledged for a new building soon to be erected; at Tacoma, $150,000; at San Jose, $13,000. Railroad buildings are under way or assured at Salt Lake City and at Pocatello, to cost $25,000 and $35,000 respectively. At Corvallis, Oregon, the seat of the agricultural college, a student building is being built at a cost of $16,000. At Berkeley a lot worth $20,000 has been donated.

Last week for the first time in the history of our country all the repair shops of a great railroad system were idle. On February 3 the shops of the New York Central system, employing more than 15,000 men and having a weekly pay roll of $200,000, were ordered closed for a week at least. These shops are located at Albany, Depew, Oswego, Durham and Corning, New York; Springfield and Boston, Mass.; Elkhart, Indiana; Jackson, Mich.; Collingwood, Ohio, and Avis, Pa. The roads of this system are New York Central, Lake Shore and Michigan Southern, Michigan Central, Nickel Plate, Boston and Albany, Lake Erie and Western, West Shore, Rutland, Big Four, Pittsburg and Lake Erie, Three I's, Indiana Southern. This system alone now has 50,000 idle freight cars and 450 idle locomotives. Last year it had a shortage of at least 20,000 cars.

At this time, when an effort is being made to work up an interest in a Sunday Rest Law in California, the following concerning the same in Canada will be of value: "The triennial report of the Lord's Day Alliance of Canada tells of substantial progress along a good many lines. The alliance has 673 branches in all the provinces, 350 of which are in Ontario, with 40,000 members against 25,000 at the last convention three years ago. The secretaries have been aided by the pulpit and the press in the education of public opinion, in which they have been busily engaged. One of the immediate results of the going into operation of the Lord's Day Act in March, 1907, was that of 150,000 Canadian workmen who were formerly deprived of their weekly rest day, 75,000 have been restored to the privilege. When the law is more completely put into force this number will be increased to 100,000; and the privilege of a rest during the week will be secured for those who will still have to work on Sunday. A heavy blow has been dealt by the act to the sale and circulation of sensational American Sunday newspapers. The alliance is now seeking the removal of a clause from the act requiring the official sanction of the attorney-general of any province before action can be taken for infringement of the law. By reason of this clause the act is still inoperative in British Columbia."

A correspondent of The Standard, a Baptist paper published in Chicago, writes as follows concerning Evangelist Sunday: "This man is not a Baptist, but a Presbyterian. For several years there have been many questions asked me concerning this evangelist, who is doing so much work in Illinois. During a month that

A REMARKABLE OFFER!

Arrangements will be Perfected Soon for the Printing of The Pacific in Such Type that it Will Contain in its Sixteen Pages More Reading Matter than it Contained before the Earthquake and Fire, when it Had Twenty Pages.

ALL THIS FOR ONE DOLLAR.

All this We Plan to Furnish to All as soon as the List is Doubled, for One Dollar a Year.

New Names will be Taken at One Dollar for the Year.

But for the Present All Whose Names were on the List the First of January are Asked to Remit the Usual Amount, Two Dollars, as their Subscriptions Become Due and Payable.

ALL INTERESTED IN PUSHING.

IT IS IN THE INTERESTS OF ALL TO PUSH THE PLAN TO DOUBLE THE LIST.

TWO REASONS WHY.

FIRST: EVERY CONGREGATIONAL INTEREST ON THE COAST NEEDS THE PACIFIC

SECOND: THE SOONER THE LIST IS DOUBLED THE SOONER WILL ALL GET THE PAPER FOR ONE DOLLAR.

SUGGESTIONS TO PASTORS AND OTHERS.

Use whatever method you like to get the new names. THE THING IS TO GET THEM. But note the following:

Mere mention form the pulpit will not get many subscribers. Our experience shows that where such mention is made subscriptions must be pressed for with cards and pencils distributed through the congregation.

This, followed up by personal solicitation, is the best way to proceed. But some have already worked the personal solictiation method alone with good results. What we wish to emphasize is that mere mention from pulpit will NEVER SUCCEED.

WORTH MORE THAN A DOLLAR.

Such a Paper as We Shall Publish is Worth More Than a Dollar to Any One.

Nevertheless It Can be Said to People:

There are just as Good Reasons Why You Should Subscribe for The Pacific as there Are for Asking You to Give to Home or Foreign Missions, to Church Building, or to Any Other Congregational Enterprise or Religious Work.

TIME OF CAMPAIGN EXTENDED.

In Order to Give Every Church Opportunity to Thoroughly Work This Plan—

Time Is Extended to March 30.

I have been at home Mr. Sunday has been preaching in Bloomington, and I have had a good opportunity to learn something of him. It may not be out of place to give a few items concerning him in this article. The tabernacle seats 5,500 people and 1,000 more can easily stand in the vacant places. There are times when it is not more than half large enough to accommodate the people who want to hear him. The night that he preached two and one-half hours on popular amusements the papers reported that 7,000 people crowded into the tabernacle and 6,000 were turned away. Sometimes more than 2,000 people will sit in the tabernacle from four o'clock in the afternoon until 7:30 p. m. in order to have a good seat when he preaches. I went to the men's meeting last Sunday evening and could not get in. About 7,000 people were there and many going away. On Monday night he preached to women only, and the tabernacle was crowded and packed and at least 1,000 women turned away. The court house in Bloomington and the city hall in Normal are filled with men each day at 11:30 a. m., to hear the gospel preached. The educated and illiterate, the capitalist and wage-earner, seem to be equally interested in his sermons. He seems to have no theory of inspiration, but believes every syllable of the Bible to be the word of God and therefore inerrant. He presents no particular theory of the atonement, but preaches with tremendous power that the blood of Jesus Christ can save a sinner. He perhaps has no equal in describing the hideousness of sin, and he has wonderful skill in pointing the worst of sinners to the crucified Christ for salvation. He does not try to explain the mystery of the trinity nor of the divinity of Christ, but preaches both with all the power he has. He denounces in the strongest terms the theory of the universal fatherhood, and claims that no one is a child of God except those who have been born of the Spirit. At this writing about 2,300 persons have made a profession, and these seem to be only the first fruits of a more plentiful harvest."

Throw wide thy lattice, still they soul,
And Christ shall speak to thee;
And down the beams of light shall glide
Angels of ministry.

And thy poor room, and thy mean heart
A temple-shrine shall be;
Wherein the blessed Holy Ghost
Shall dwell, content, with thee.

—Helen M. Gifford.

BERKELEY LOSES AND ALBANY WINS.

Last Sunday morning the Rev. Dr. W. H. Hopkins of the First Congregational Church of Berkeley led his people up to the presentation of his resignation by saying in substance, with reference to the memorial unanimously adopted recently by the congregation: That expression was all that any man could ever hope to receive. I wish, if not for your sakes, yet more for my own, that the answer might be as your message desires. But it has become more clear to me day by day that I ought to go. So far as I can see now the right leads me away. That this is easy for me to say none will think. Indeed it is harder for me to say, I am of opinion, than for any one to hear. I feel that we leave more that ministers to delight and inspiration in one's work than we shall gain. Then came the reading of the written resignation, which he desires to take effect the last of March, from which we quote:

"These four years are too few; too much work is left unfinished; your friendship and patience have been so rich; your unanimous plea that I remain is among the most treasured words I shall ever read; and our regret in going is more keen and deep than I would dare trust myself to tell. Nevertheless the light that dawns after this too prolonged deliberation, and after the earnest prayers in which you have joined me, directs me to the Eastward path. The physical condition of our household through the last two years—of which I may not here speak in detail; the impressiveness of the Eastern call, beginning strangely, once declined, and now, eight months after, insistent again; and my own conviction that another, strong where I may be weak, could now take the work of this distinguished church and carry it on more adequately—these three considerations combine to light my path.

"I thank God that He drew us together, that together we have labored in the field of his Son, that no breath of misunderstanding or suspicion will remain, and that out of these years there shall remain, also, a harvest gathered unto life eternal."

All our readers know, doubtless, that it is to the First Presbyterian Church of Albany, New York, that Dr. Hopkins is to go. This will be his second Presbyterian pastorate. Starting in the ministry of the Congregational Church, he went later to the pastorate of the First Presbyterian Church of Jacksonville, Florida; then to the Congregational Church at Poughkeepsie, New York; and from that field to the one in Berkeley.

Without exception the people of the church in Berkeley will echo the words of Dr. Hopkins, "Thank God that he drew us together!" In every way his ministry has been choice, and from him all have received more than they have given. Dr. and Mrs. Hopkins will have a large place alway in the hearts of the people of the First Congregational Church of Berkeley.

HELPFULNESS.

A Sermon by the Rev. Dr. W. H. Hopkins of First Congregational Church of Berkeley.

John 5:7: The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming another steppeth down before me.

In the story of this man's sickness and cure there is a line that tells of an angel troubling the water,—the gases bubbled up so. But the line must be ruled out. The old manuscripts, our real authorities, are against it. It was put in, doubtless, far far back, by some one superstitious or poetical or both, who believed that if moving waters had healing in them an angel must be near. But the great trouble was that there was no angel near, nor one at all angelic, until Jesus came along with a heart that felt and a hand that helped. For if the line that tells of an angel's presence must be left out, the line that tells of the lack of angels stays in: "The sick man answered him, Sir, I have no man when the water is troubled, to put me into the pool; but while I am coming another steppeth down before me."

The case was a serious one. An infirmity that burdens a man for thirty-eight long years, and for a good deal of the time, quite possibly, stretches him out and holds him fast, is an infirmity of first rank. It was so serious, moreover, as to have reduced the man's hope to the minimum. He has nothing to say. Christ is not given to speaking first; if a man wants anything let him ask. Yet here Christ begins the conversation and for the reason, I presume, that he knows that otherwise the bed-ridden man will not speak at all. For he gives no sign that he wishes anything or expects anything, except the considerable sign that he lies there near the pool out of which many invalids before him have gained help. In the shade of the porch he reclines, emaciated and pale, with wide eyes that are dull and dumb. It has been like this so long, so long! If, then, words are to be spoken, Christ must begin. "Wouldst thou be made whole?" Would he! Why that has been his long time wish, his great wish, almost his only wish. Because of it he is here by the sheep-gate waiting for the troubling of the waters,—for some angel! But there is no one to help him down into the pool; always some one to crowd in ahead of him and hinder him from going down; no one to supplemsnt his own little strength, many a one to oppose it.

The whole story throws a searchlight on our very common word, helpfulness.

There is revealed, first, the need of it right at hand There is always some one at your elbow waiting for a lift. Turn around and you may find one whom you are not only not helping, but one whose way by your own indifference or eager selfishness you are blocking And he may have been a long time in this case. That thirty-eight year infirmity is not exaggerated or exceptional. Infirmities are often rich in the grace of perseverance. Life itself for numberless men and women is a long wait and weakness, a climbing, under the heaviest burdens, some mountain of sand. And these men and women are more often silent than voluble. In the first month of an infirmity a man may cry out, but long before thirty-eight years have come and gone he has become silent. After an earthquake or in a time of financial panic the bread-line may be long and unblushing, as it has a right to be. But some people who are always hungry for bread say nothing of it. They divide their crust and are dumb under the long, long pain. And they offer us one of our great problems in charity, which is to find out where they are who suffer most and say least.

Those who need helpfulness are then numerous enough, and sick enough and near enough. We see all that anew in the light of this New Testament story. We see, also, that the best helpfulness is not always found. There is a good kind and a better kind, and we thank God for them and for their rather large supply, but we are poorer than we ought to be in the best kind. The good kind and the better are bubbling springs—health resorts with as many as five porches, some of

them—dispensaries, hospitals, orphanages—a multitude of organizations, crowds of committees. But the best kind is the more personal, of which there is not a sufficient supply. That is, with pools and porches enough, we too often either crowd in ahead of the helpless or at least fail to help him down to the edge of the healing waters. There were, without doubt, many who had recommended to this very man this very pool, and not a few who were ready to say, "We gave money for the building of those porches ourselves." Still the man had his infirmity, or the infirmity had the man. He needed a human hand upon his shoulder, or under it, and the sound of the very simple, primer sentence, **"Let me help you."** The priest and the Levite, of another New Testament page, may have shouted across the street, "Oil and wine and bandages are what you need, and the inn is only a little way beyond and a charity committee is having a dinner there just now." But that cross-the-street advice is like porches and pool; what is needed also, not instead of, but in addition to, is some one on the same side of the street who will make haste and draw near and stoop down and lift up the man with his infirmity. The best help is the personal. It was you, let us imagine (though it was not you, but another), who said to your little boy that he could play in the front yard, but that he was not to go outside the gate. And he tried very hard to be happy with mumblety-peg all alone. But there were voices. He went to the picket gate and looked through it and over it. The boys were there. They called, but he shook his head and went back to his mumblety-peg alone. The voices grew louder and jollier. He went to the gate and looked through and looked over. They called, but he shook his head and went back to his mumblety-peg alone,—a game which takes two to play it anyway. But over the fence there was the shout of a new game. He ran to the gate and looked through and over. "Oh, come on," they called; and he l'fted the latch and ran like a deer. When it grew dark and he came home dirty and tired you punished him. And then you showed him your superiority by saying, "My boy, I sat by the window here and saw you run three times to that gate and at last go through." "Did you, really, mother, see me do that?" "I surely did." "Well, mother, why didn't you tap on the window and help a fellow out?" You might have said, perhaps you did say, "Don't you remember what I told you? Don't you remember the ten commandments and the Sunday-school and the church?"—in other words, "there were porches and pools"—and that would have been well said. Yet fine as it would have sounded you would have confessed to yourself your failure that you had not tapped on the window and helped a fellow out. A tap on the window of a disreputable street is often a vicious thing. But along our good streets, in our market-places, under the shadow of our universities, entering our churches are many who may need the soup of the soup kitchen, the bread of the bread line, but who need ever so much more a tap on the window from some one who has a warm, red heart to help a fellow out. For the best helpfulness is personal.

It is wholly clear that down there by Bethesda Christ gave that kind. He did not express admiration for the porches nor recommend the pool. He gave himself—yes, **Himself.** For if personal help be of the best kind there is the best kind of personal help, and it was that which Christ gave to the man infirm for thirty-eight years. It would seem, after this man's plea of his long and severe weakness, coupled with the complaint that always men selfishly crowded in ahead of him, that the greatest aid that Christ could have given would have been that of putting His arm around the man and steadying him to the pool. But that was not the best aid. The best was not the arm put around but the heart put in. That is personal helpfulness of the highest quality, and that Christ gave. If to the beggar at your door you can give both a breakfast and a cup of courage, well and good. But if, by any chance you can give only one, do not give the breakfast and send the man away hopeless and sour in his spirit; withold the breakfast and send him away with the joy and courage of your own heart poured into his. It is reported that a thin little fellow stood on London Bridge, with a tincup hung about his neck and a fiddle at his cheek, but even the ha'pennies came slowly. But a stranger stopped. "May I see your violin?" He took it. It nestled under his cheek as though it had been often there. He drew the bow across it so wonderfully that the boy's eyes and mouth opened wide. People walked slowly, stopped, turned back and drew from their pockets shillings and crowns till the little tincup ran over. That was personal helpfulness, but not of the finest kind. If the master of the violin had said: "I have a spare hour twice a week; come to me my lad, and I will teach you how to play, so that you will be a beggar no more, but a workman, at least, and perhaps an artist," he would have shown forth the fullest splendor of helpfulness.

It was this that was forever shining from Christ in his dealings with men and women in need. It was; it is. Today weak men are made strong through Christ living within them. And so it shall be tomorrow. That he will always cure a lame back by the aid of sulphur springs or without them is not to be said. Sometimes a lame back makes a strong soul. At any rate we talk too much about our lame backs, most of us. About the cheapest kind of faith is that which makes it its main business to drive out bandages, splints and crutches. This man, thirty-eight years bloodless and frail, did not, we believe, get all his muscle, nerve and blood back on the instant. He was not over-rugged as he walked away. Yet a new creature in body and soul he was, because to him had come the finest personal helpfulness, the helpfulness that, coming from within also works within—the helpfulness of the spirit, and therefore the power, of Christ. This is his method always. He lifts men up, here one, there twelve, later seventy, now seventy times seventy, lifts them up and sends them on strong enough to cast out devils, but strong not through purse or scrip or staff—strong through him dwelling in them!

We need not talk about it any more, but we may well take a final look at this man who for these weary years had been so incompetent and dismal—a little bitter withal against other men. He leaves us and moves off down the path and disappears. But he goes with a song; he carries away with him the very mat and skin on which he was lying; he gives no thought to porches or pool; he has no complaint against any other man because of his indifference or selfishness.

And we turn each to the other, content and glad, knowing that when Christ comes in with his great helpfulness for our infirmities, we are troubled no more about unimportant and secondary things; we master the very difficulties which before have mastered us, and we move out among men with a love that thinks

no evil of them; a love which, though it suffers, is still kind.

THE FLAW IN THE AXLE.

W. N. Burr, Tulare.

One morning recently the fog, that has so persistently hung about the San Joaquin valley for many weeks, suddenly caught the idea that it was being overworked; and it went and hid itself for a time, and gave the sunshine a chance.

A fairer morning never was seen. The sky was clear; the sun shone just warm enough to be welcome; the air was fresh and invigorating; the distant mountains stood clear to the view in all the soldier-like dignity and pride of their strength and their new white uniforms of snow; the valley was treating itself to a new spring carpet of green; and every man one met seemed to be feeling a joyous sense of life at its best.

The real estate man was in his element that morning. His fine automobile stood panting for a run out into the country, and the prospective purchaser was at hand ready to look at any piece of land the real estate man might be pleased to show him.

The minister was coming up the walk towards the postoffice.

"Come and take a spin with us out into the country—back in an hour," called the real estate man.

For a moment the mind of the minister entertained a conglomerate vision of errands here and errands there, this committee to be notified of a meeting and that committee to be appointed, this sick one to be visited and that sad one to be comforted, this church official to be congratulated for success in his undertakings and that other official to be kindly urged to put a little more business enterprise into his department, sermons to be outlined, Bible lessons to be studied, some little preparation to be made for the mid-week service, the obligations of the chairmanships of half a dozen committees to be met, a plan for better work among young people to be thought out, correspondence that should be attended to at once, home duties galore in the study and out in the yard and everywhere, that ought not to be put off any longer—the minister did not see how he could possibly spend a whole hour of his time just sitting in an automobile spinning over the country; but the temptation was great, and the hesitation was only momentary. A little later he was seated beside the prospective purchaser, the real estate man was their chauffeur, and they were flying along a splendid country road at a rate that would throw the poetry of an Irish jaunting-car or a Swiss diligence all into the shade.

They met many well-favored, healthy-looking people driving into town. Generally speaking, the horses did not appear to harbor any hard feelings towards the horseless carriage. Horses may have labor and capital problems of their own that we mortals know nothing about; there may be rebellious feelings in their breasts as they look forward to a possible day when capital will control the road and ride only in automobiles, and every horse of them will be out of a job. But most of the horses met that morning manifested little concern. Some of them looked neither to the right hand nor to the left. Whether these were simply attending to their own business, or were determined, in a spirit of lofty contempt, to pay no attention to the carriage that disclaims all need for horses, it were hard for mortal man to say with assurance. Some of the horses pricked up their ears a little, as if a bit surprised, but restrained by a sudden resolve not to let it be known. Others that have not yet given themselves much training in self-control were plainly nervous, and quite inclined to back away from the road-wagon that ignores horses. But a little kindly clucking from their drivers brought all such fear-smitten beasts to quietness.

Suddenly the automobile itself seemed stricken with fear. It veered to one side with a nervous lurch, and in spite of all efforts of its driver to make it keep the road it ran, uncontrolled, into the ditch, and stood there broken and helpless.

The real estate man, the prospective purchaser and the minister stepped out with some little haste, thanking their stars that they had not been dumped out in a manner unbecoming, and at once began investigations as to the cause of the casualty. One wheel lay under the machine, its axle broken, and a little closer scrutiny revealed a flaw in the axle where the break had occurred.

It is not known to the present recorder what were the first thoughts that flashed through the minds of the real estate man and the prospective purchaser, as that flaw was seen, but to the mind of the minister there came the picture in a poem written by Helen Hunt Jackson, read years ago and often thought of since, but the poem itself having place among things long sought but not found. The picture is that of a great iceberg majestically standing in strength invincible, apparently, when suddenly it falls apart and becomes but a wreck of its former self. And the secret of the sudden collapse was this: A pebble imbedded in the great mass of ice had worked about, aided by the motion of the ice, until it had made a cavity at the very heart of that iceberg and so weakened it that under a sudden unusual strain it broke to pieces. And from this Mrs. Jackson drew the picture of a life seemingly noble and true and strong that suddenly reveals a great weakness and goes down in shame, all caused by some secret sin held in the heart for years, unsuspected save by the man who indulges it.

The pebble in the iceberg, the flaw in the axle, the secret sin in the heart of a man—and collapse sooner or later is sure to come. A trusted bank cashier suddenly stands before the world an embezzler—the flaw in the axle tells that story. A trusted public official awakes some morning to find that his day of shame has dawned—the flaw in the axle tells that story. One who has been looked upon as a tower of strength among men of faith suddenly weakens and goes reeling into byways of unbelief—the flaw in the axle tells the secret of it. Some men who ought to be standing firmly on "the impregnable rock of Holy Scripture" are moving towards their day of faith's collapse by indulging a little appetite for the destructive criticism of the Bible. The flaw in the axle will do its destructive work, sooner or later.

The Pacific has no room this week for report of and comment on the excellent paper read by Professor Dresslar of the University of California at the Monday meeting of the Congregational ministers of San Francisco and vicinity. It was on Religious Education. Both the importance of the subject and the source of the criticisms and suggestions make the paper worthy of extended comment. We hope to be able to do it some justice next week.

MESSAGES OUT OF THE HEARTS OF OUR READERS.

We have no doubt that sufficient interest will be manifested in The Pacific to bring about success in the effort to double the subscription list. The paper has many stanch friends, and more will be secured.

We quote from a few letters received during the last week. One lady in San Francisco writes: "We are so much in arrears in paying for The Pacific! I am sorry to have to acknowledge all this. But we are both cripples, and have had unusual expenses for the last few months; so comes the neglect in sending the $2. I go in a wheel-chair to the postoffice, three blocks away. My husband has not walked three blocks in months. He is 83 years old; I am 80 in March. We hope The Pacific will prosper; it is a good, interesting paper and should be in every Congregational home. Enclosed is an order for $2. I know it was due last November. We hope to be more prompt in the future. We hope the paper can some time be afforded for one dollar."

Such a letter as that is comforting to an editor's heart, and gives reason for thanking God and taking courage. "Due since last November!" Well, if none of our subscribers were back longer time than that we should be exceedingly fortunate.

Now, here is another nice letter—this from away up in Sierra county: "I enclose $2 for my subscription which began May, 1907. Very sorry not to have had the money to send before, and hope to pay for the next year's subscription much more promptly. You see, the little poem on the first page of my last copy has had a good effect—'Get Busy!'"

St. Peter ought to close the heavenly gates on any one who would grumble about either of these subscribers.

We pass to another which reads: "Our renewal should have been sent two months ago. I am sorry that it was not. We cannot do without The Pacific. Papa is fairly well as to health, but sees very little. But he always enjoys having The Pacific read to him."

The foregoing is but one of many letters received from time to time, showing how the paper has entwined itself about the hearts of a large number who have long stood as pillars in our churches.

From Oregon comes the following: "Enclosed find two dollars for current year's subscription to The Pacific. We take so many papers that I often think we must drop The Pacific, but it contains so many things we wish to know it hardly seems best. I know of no paper, large or small, that so often and so completely expresses our opinion. By 'our' I mean Mr. D—— and myself. Especially on the Japanese and other racial questions I have often been on the point of wiring congratulations. Yours for success." We cannot forbear giving the name of the cultured Christian woman who wrote the foregoing. It is Mrs. Eva Emery Dye, the noted author of three very popular books—"McLoughlin and Old Oregon," "The Conquest," and "McDonald of Oregon."

We end this article with a few words from a recent letter from one who gave himself devotedly for several years to medical missionary work in China; but whom failing health sent back to other work in the home land—Dr. William L. Hall, a leading physician in Spokane, Washington: "I cannot tell you how much we like The Pacific. I do wish it might be placed in the homes of every one of our members."

So run the letters that have been coming in to the office of The Pacific for the last two years and longer—and unsolicited.

Evidently these of the last week, from which we have quoted, were not suggested by any that had come before, for it has been a long time since we have made reference to the reception of such letters.

After deciding a few days ago that we would so refer and quote **in order that our brethren near and far might be stirred to act** for the beloved paper, we longed for some destroyed weeks and months ago, the words of which linger only dimly in the memory.

"UP TO YOU!"

Surely, brethren of Pacific Coast Congregationalism, **we have a right,** in view of the foregoing—in view of these and yet other things that might be named, to **urge** that you enter **immediately** on the campaign, elsewhere outlined, for The Pacific, and that you abate not the effort until the desired end is attained.

We have a plan now on which we can give for one dollar what no other church paper is giving for that sum.

We have plans for meeting the needs of every part of the Pacific Coast as no other of our denominational papers can.

And these plans, while giving room for all local matter—every legitimate item of church news that can be secured—leaves room still for other such reading matter as The Pacific has been publishing for decades.

The promised reduction in price if the list is doubled does not mean a backward step for the paper. Rather is it a forward step. We can do all that we have been doing and yet more. The one thing needful now is to double the subscription list with **bona fide** subscribers.

And so we say to pastors and laymen all along the coast, as scores here and there are urging us to say,

"IT IS UP TO YOU!"

The churches can do what it is needed should be done.

They can do it, if they so will, by the last of March—the limit of time set in our article elsewhere.

Many have been urging us to begin to give in a standing article, from week to week, the names of the churches doubling their list of subscribers. We may decide to do it.

Brethren, we shall succeed! We shall get those subscribers!

Will you have part in the success?

THE FIRST CHURCH OF OAKLAND.

The First Congregational Church of Oakland has as one of its wise methods that of publishing in **The Church Record,** a quarterly publication issued for free distribution among its members, the annual reports and church statistics in full. The number just published shows a church of praiseworthy activity. The enrollment before the 36 persons reported last week in The Pacific as received into membership the first Sunday in February was 1,685. But it is not so much with the number of members that we are concerned as it is with the church activity.

A Wide Activity.

A glance over this report shows a ladies' missionary society, a men's league, a young ladies' guild, temple workers, a cadet corps, a newsboys' club, a

Sunday morning kindergarten. There is also "a committee of one hundred," composed of 100 men not otherwise engaged in church activity, who stand as the representatives of the church in the community in which each resides and who make themselves interested in a neighborly way, religiously, in all newcomers, and bring them into co-operation with their church if not connected elsewhere.

Of course Oakland First has all the usual departments and features of church work, and they need no mention here. We note, however, this concerning "the social committee:"

"This is the first year that this committee has been in existence. The committee consists of thirty-five members, both men and women. The object of the committee is to promote sociability among those who attend the evening services of our church who are not already acquainted with our minister. The first Sunday evening of each month is the time when the committee takes charge of a social half-hour in the chapel after the evening service, when those who desire to do so may have an opportunity to meet the ministers and their wives, and, incidentally, enjoy a social cup of chocolate or coffee, and become acquainted with each other and the members of the committee. There have been four of these social half-hours and all have been well attended. The names of those who come to the chapel are written in our guest book, thus enabling Mr. Brown and Mr. Mowbray as well as the committee members to call upon them and make them feel more at home in our church service."

Some Suggestive Sunday School Work.

During the early part of the year there was memory work of value somewhat as follows:

How do we become Christians? We become Christians by making it the supreme choice of our lives to do our duty as taught by Christ.

How do we repent of our sins? We repent of our sins by feeling sorry for our misdeeds, by asking God's forgiveness, and by turning away from them, striving henceforth to be true and pure.

What does it mean to believe in Christ? To believe in Christ means to entrust the life to his care and direction, and to seek to live in his spirit.

Name four habits by which we may grow to be better Christians. Prayer, Bible study, useful service and faithfulness to our church covenant.

Name the two sacraments. Baptism as a visible sign of spiritual cleansing. The Lord's Supper as a memorial of Christ's death and a witness to our fellowship with him.

What are the leading principles of a Congregational Church? Each church is self-governing and responsible only to Christ, the head of the church.

Each church lives in loyal fellowship with all other Congregational Churches.

To what Congregational bodies is our Church related? The Bay Association, The State Association, The National Council.

For what two lines of work are Congregationalists noted? Education and Missions.

Repeat the creed of this church. "I believe in God, the Father, and in Jesus Christ, His Son, our Lord and Saviour, and in the Holy Spirit.

"I believe in the Bible as the divine rule of faith and practice, and in prayer and in the life of useful service.

"I believe in the Holy Church Universal, in salvation from sin, in the resurrection from the dead and in life everlasting.

In this faith I here and now declare my purpose to live a Christian life."

A Sunday Afternoon Attraction.

The Sunday afternoon organ recitals, it is stated, have been successful in bringing in many persons who would, perhaps, were it not for these, spend the afternoons in ways less advantageous. Since December the 8th the attendance at these recitals has increased from 500 to 1,000 or 1,200 every Sunday.

Church Expenses and Benevolences.

A summary of disbursements shows: For church expenses, $17,267.28; for church improvements, $3,544.92; for other church work—such as that of the Sunday-school and its several branches, Christian Endeavor, ladies' guilds and societies, Chinese and Japanese missions, men's league, etc., $14,051.19; stated benevolences, $15,448.70; for other benevolences—such as to Good Will Nursery, North Oakland Settlement, Oakland Social Settlement, California Girls' Training Home, Associated Charities—$2,124.45; for special charities, $1,242.00.

All this makes a total of $53,678.54.

In the benevolences we note $4,010 for foreign missions, $2,015.75 for California home missions. We find also for different California churches, through the Bay Association prudential committee, and direct, donations to the amount of $2,000 and more; to the work of the Anti-Saloon League, $564; another special collection was $1,777.32 for the Young Women's Christian Association of Oakland.

Of course the American Missionary Association and the Church Building Society in New York were remembered, and many other interests—all in all, the church sending its life out near and far.

We are glad that these reports have to come to our desk and that we have thus been given an opportunity to give the readers of The Pacific a glimpse of the extensive influence which the First Church of Oakland is exerting.

AGAIN WE EXPLAIN.

Occasionally some of our subscribers send in $2 in renewal of subscription with the request that they be given credit for a year and that for the other dollar the paper be sent to some one else. And occasionally some one sends in in way of renewal one dollar for the year.

This is not in accordance with the decision by the board of directors. It is that all whose names were on the list the first of January be asked to renew at the regular price—$2—which is to continue to be the subscription price if the required number of new subscribers should not be secured, and that new names be taken unconditionally for one dollar for the year.

All new subscribers will get the paper for one year from the time they subscribe, even though the whole number required should not be secured.

If the required number is not secured we stand to the regular price—$2 a year.

The one dollar offer is simply an introductory rate for new subscribers in order to try to build up the list to what it ought to be, and thus to be in place to make the price thereafter one dollar for all—old as well as new.

Careful thought and computation have convinced the management of The Pacific that any other course would bankrupt the business.

NOTES AND PERSONALS.

President Gates of Pomona College went East recently on a brief trip.

A card from the Rev. C. N. Queen of Fresno says: "Dr. Torrey is here. Great crowds. Conversions at both services today. An auspicious beginning. Hoping and expecting to see the salvation of God wrought in Fresno!"

Next Monday the Congregational ministers of San Francisco and vicinity will listen to a paper by the Rev. Dr. W. H. Hopkins. At an early date there will be a paper or address by the Rev. W. T. Patchell on "The Gospel According to Burbank."

The Rev. Dr. Alexander McGregor, of Whittier, participated in the services at Pomona College on the Day of Prayer for Colleges, giving the sermon on the text: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit."

The Rev. A. Loder, recently from Massachusetts, and who has been doing supply work in Washington for a time, was in this vicinity last week and went on to Southern California. Mr. Loder has had a call to the pastorate at Port Angeles, Washington; but has withheld decision until the first of March. He is inclined to the opinion that inasmuch as a parsonage will be finished soon at Port Angeles there should be a pastor with a family to occupy it. If he should decline the call this will be one of the things leading to that conclusion. Of course the parsonage could be rented; but after a church has worked enthusiastically to get a parsonage and outside friends and the Building Society have helped to that end, Mr. Loder is of opinion that a failure to have it occupied is not for the best. All this in addition to the fact that most churches need as pastor a minister with a wife, and this brother has left to him only his children, who are being educated in the East. However, Port Angeles may yet secure him, if work in a climate more removed from the coast should not open up to him.

Friends of Pomona College will be interested in the following which we quote from Student Life: "The Freshman declamation contest for the Kinney prizes was held in the chapel Monday evening, February 3. Those of us who went to the contest with the feeling that it was more from a sense of duty than any interest in declamations were disappointed. Not since the change from original orations to declamations was made has the program been more interesting or comprehensive. There was a lack of the stereotyped speech-making coldness that is apt to characterize work of this kind, and behind each one's efforts was a personality which made itself felt. Not only was there a warmth and genuineness about the work of each of the speakers, but there was real evidence of personal conviction and belief in what was said. It is such contests as these that we most heartily commend, and in which it would seem to us each one of the student body ought to take an interest. In no other way can we show our appreciation of the generosity of the one whose name both this and the Preparatory contest bear, and in no other way can we make those who are taking part feel that we really have an interest in their undertaking. The program itself consisted of ten selections from famous American authors. All the selections were well chosen and gave ideal opportunity for the display of the quiet dignity and simplicity of address and bearing that always make or mar by their presence or absence in contests of this type."

A SOUTHERN CALIFORNIA ENTERPRISE.

An agricultural college under Congregational direction is talked of for Imperial valley. We quote from the Los Angeles Times:

"The little town of Heber, about midway between El Centro and Calexico, and on the Southern Pacific branch railroad through Imperial Valley, is the site selected. It is to be an agricultural school where the best methods for cultivating the arid soil of this great Southwest is to be taught. In connection with the usual college course there will be expert instruction on farming under irrigation and in the unusual conditions found in sections of Southern California, Arizona and New Mexico, and other courses of study. When Heber was laid out several years ago plans for an agricultural college were made and certain sections were reserved as a college site, and lands to be sold to raise an endowment fund. With the remarkable revival of activities in the entire valley, the opening up of hundreds of new farms and the influx of a large agricultural population, the idea of a college has come to the front again.

"There have been several conferences between the officers of the land company and Supt. J. L. Maile. A definite basis of agreement has been reached and the general proposition will be submitted soon to the churches of Southern California.

"Rev. B. F. Boller, pastor Olivet church, Washington street, has been approached with the proposal that he resign his pastorate and devote his time to the establishment of the school. Dr. Boller has had much experience in educational work, and for seven years was superintendent of the schools in the state reformatory institutions of Illinois. He was also engaged in school work in connection with his church work in Cleveland, and has had a wide experience in handling large bodies of young people.

"Dr. J. M. Campbell of Sierra Madre, is chairman of the educational committee of the association. The committee will soon meet and formulate a definite proposition."

ON THE RIGHT TRACK.

The theological students in the various seminaries of Berkeley met Monday evening to discuss the subject of "The Young Minister and the Liquor Problem." An able paper was presented by Mrs. M. W. Wolfe, a Baptist student, which was followed by a general discussion.

These days when church union is in the air we are pleased to note that the ministers in embryo in the Berkeley Divinity Schools are associating together in a way which will be helpful when they are out in their fields.

The organization through which this fellowship is effected is the "Associated Divinity Students, of Berkeley, of which Chas. C. Champlin is president.

Among the Churches.

CALIFORNIA.

Palermo.—The Rev. W. H. Cross will have charge of the work at Palermo for a time.

Los Angeles, First.—At the twilight communion service on the 2d twenty-eight persons were welcomed into fellowship. Others expected to enter, but were detained.

Paradise.—The Rev. H. A. Shearer has entered on the work at Paradise. He conducts morning services in the church in the old town and evening services in the college chapel in the new town.

Fitchburg, Grace Church.—This church starts the new year with a new pastor and a new spirit of aggressiveness. Rev. E. E. Flint, recently from Creston, Iowa, has already won a large place in the hearts of the people of the church and parish. Fifteen persons were received into fellowship at the communion service on the 2d, 3 on confession of faith. An exceptional year of growth and fruitfulness is anticipated.

San Francisco, Green Street.—About seventy persons attended the annual meeting. The treasurer's report showed all bills paid to date. Much enthusiasm for and in the new building was manifested, and the members pledged themselves to give more largely than hitherto. Two more pledges from members for $100 each have been made to the building fund and many members will make monthly payments for some time, so that work may not cease.

WASHINGTON AND NORTHERN IDAHO.

(Communications should be directed to Rev. Charles F. Clarke, 7212 Woodlawn Ave., Seattle, Wash.)

SPECIAL NOTICE.

It is desired that at least one page a week of items of interest to our churches in the state of Washington may be published. This will be possible only if the pastors send items of news and short articles very frequently. We wish church news, personal items and pithy extracts from sermons. Of especial interest are novel methods of church work, successful plans for increasing the efficiency of the church organizations, raising funds, etc. It is purposed to print from time to time neighborhood news as well as the news from individual churches, so that we can get the broader views of our progress. The missionary interests of the state will receive their share of attention, bringing the work of our Societies to the minds and hearts of our people.

It can be readily seen how useful to the state this department may be made if all the pastors assume their share of the responsibility. The Washington editor is not omniscient or omnipresent; he is dependent upon what he is told for his news. Do you know a good thing? "Tell it to me." This department can be made very useful to our people. Suggestions as to how it may be made more valuable will always be gladly received.

This department is one of the plans of The Pacific to make it a thoroughly representative organ of the Pacific coast.

The price of the paper to new subscribers has been reduced to one dollar, and if a sufficient number of subscribers is obtained one dollar will become the permanent price of the paper to all. It is hoped that every pastor in the state will appoint an energetic person to secure subscriptions.

Kennewick.—Rev. D. H. Reid and Rev. H. F. Burgess will devote considerable time to this field until a pastor has been secured.

Cathcart.—Regular preaching services are maintained at Cathcart, Rev. W. W. Head being in charge. The field is yoked with the very promising one at Maltby and also with Grace. At Maltby the Sunday-school attendance has doubled recently; Grace has suffered through illness and deaths.

Shaw Island.—Among the the beautiful San Juan Islands, opposite Lopez, lies Shaw Island. For some years Rev. Edward S. Ireland crossed from Lopez Island to Shaw once a month; recently a church organized here which will be yoked with Lummi Island under the care of Mr. J. D. Hudson. Three acres have been given for a parsonage site. A council to recognize the church has been called for February 12th.

Pasco.—Rev. D. H. Reid, State Evangelist of the C. H. M., S. and Rev. H. F. Burgess of **Sunnyside**, missionary of the C. S. S. & P. Society, have gone to Pasco to canvass the town and try to organize a Congregational church at this rapidly growing railroad center. A lot has been deeded for this purpose. They will also investigate the new towns springing up along the various railroad lines now building through that part of the state. In the near future there will doubtless be many opportunities to plant Congregational churches in and around Pasco.

Seattle, Columbia.—The annual meeting showed a net gain of twenty-five members. The finances are in excellent condition, the benevolent contributions were double the preceeding year's. The Endeavor Society increas d its membership 200 per cent and has an attendance of 60. The Junior Society has been reorganized and a Men's club launched. The Sunday-school has shown a marked gain during the last three months, for which much credit is given to a novel plan. Each class having all its members present received a red seal. Every new member entitles the class to a gold seal, and the class having the greatest number of new scholars' each Sunday receives a gold star. The classes with the most gold stars and red seals were honor guests at the annual Sabbath-school banquet at which 200 sat down.

Chewelah.—At the annual meeting recently held the various reports, each showing progress, gave the church ample reason for encouragement. The treasurer's report shows the church to be in the best financial condition of any time in its history besides having nearly doubled its benevolences over any other year. The Ladies' Society reports this as their best year in every respect, the society having disbursed, in the interests of the work, local and general, considerably more than $125, and having a balance in the treasury of more than $150. The Sunday-school is in a flourishing condition and the prospects for a general forward movement are good. January 5 twenty-five, all but six of whom were parents, were received into the church, increasing its membership 100 per cent. The present pastor will have completed his third year with the church March 31st.

Washtucna.—Congregationalism is making itself felt in Washtucna at the present time. When the present pastor, Rev. M. H. Babcock arrived here last November he found a half dozen people holding occasionl meetings in the public school house. He immediately secured a large room on Main street and fitted it up for a chapel. The Sunday-school was reorgan-

ized, newly officered and good teachers secured and is new in good working order. The Ladies' Aid Society was recently reorganized with efficient president and thirty-nine active members, and they are doing good work. At the communion service, February 2 nine new members received the hand of fellowship, including one family of father, mother and two sons. Two other men with their wives were also among the number. We have the plans of a new $3,000 church and a lot secured on which to build it.

North Yakima.—At a special communion service the first Sunday in February nine were received into our fellowship, five on confession. At the Sunday-school session the Girls' Club presented the pastor with a beautiful silver baptismal fount, who in turn presented the same to the church at the communion service after baptizing the five candidates received on confession. The outlook for the new year is the most promising in the history of the church. Rev. Mr. Walker and his daughter, Miss Josephine of Foo Chow Mission, China, have just left, after a six weeks' visit with relatives in North Yakima. They added much to the interest of the work in general and won many friends and helpers to the cause they represent. A son was born to Rev. and Mrs. Luckenbach January 24th, the first name on the Cradle Roll for the new year.

Genesee, Idaho.—Many Protestant families having moved from Genesee, our work here suffered very much, both in loss of members and financially, the membership falling from 103 to 56 and the church getting deeply in debt. About a year ago Rev. Charles H. Neller took charge, and a marked improvement is noted. The change in population still continues, so the net increase in membership is slight, but the people have had their courage restored. The debts are nearly all paid, a brick foundation has been put under the entire church which seemed ready to fall, both literally and figuratively. Home expenses were twice as much this year as last, and benevolences were not neglected, and the hope is expressed that with less debt and extra expenses this year benevolences may be doubled. The most encouraging feature is the harmony that reigns among the people. They have had a hard battle and they deserve the victory that is in sight. The Ladies' Aid Society, numbering 35, has raised about $400 during the year. Mr. Bushnell of the C. S. S. & P. Society was here and greatly cheered the people.

Seattle, Plymouth.—In spite of long months, during which the streets surrounding Plymouth Church were torn up for the re-grade work, the church has forged ahead, every department showing increase of numbers and efficiency. Plymouth is rapidly becoming one of the best organized churches in the denomination. It added during the year 133 members and lost by death, letter and revision of the roll 77, leaving the present membership 1,007. It expended $19,470 for home expenses and gave $45,131 for benevolences. Dr. Van Horn issued a leaflet announcing a series of doctrinal sermons for January in which he said: "People have stood at every service for three months to hear straight doctrinal sermons. Therefore, I propose another month of that which has proved so popular." People came and many stood. A lady who has attended every service morning and evening for four months never saw an empty seat but once, that was the rainest Sunday night Seattle has had this season. That night there were but a few vacancies. People want doctrine—if it is given to them right.

Deer Park.—The annual business meeting and supper was held January 1st. The sitting down at one table and eating together as one family was a beautiful illustration of the spirit of harmony and fellowship which pervades the entire membership. Reports from all departments indicated a steady growth. Bills are all paid for the year, membership increased over 30 per cent, benevolences increased 37 per cent over preceding year, not counting larger sums given by individuals to Home and Foreign Missions. The parsonage was painted, new hymn books for both church and Sunday-school were secured during the year. The Sunday-school is in a flourishing condition, being so large that the church building cannot contain it, and it has overflowed into the parsonage. An architect is at work on plans for enlarging the church. How soon actual work can be commenecd depends upon the financial situation. Thinking that the pledge was more of a hindrance than a help the Christian Endeavor Society substituted the following covenant for it as satisfying the real need of some statement of purpose: "We, the members of this Society, do most solemnly covenant with God and with each other that, we will strive to grow in the Christian life and to promote that life in others; wewill pray; we will study the Bible; we will uphold the leaders and engage in the activities of our church and of this society. This we do, trusting in the Spirit of God for guidance and keeping ever before us the example of our Master, Jesus Christ." The church increased the salary of Rev. P. F. Schrock, its pastor, $200.

Bellingham.—The Rev. W. O. Wark has presented his resignation in order to accept a new work in one of the populous residence districts of Seattle in which Congregationalists of prominence are interested. He wishes his resignation to take effect March 1st. One of the Bellingham daily papers says: "The determination of Mr. Wark to leave the city causes keen regret, not only among the members of his congregation, but throughout the entire city. During his long residence here he has been regarded as an able pastor, a man of affairs, an instructive lecturer and an earnest worker in matters of public interest. He came here January 7, 1904, from Chicago. During his pastorate the church has more than doubled its membership, 176 persons having been added. All debts have been paid and the edifice, which was dedicated in 1902 has its fine equipment without a dollar of indebtedness. More than $19,000 has been raised in the past four years, yet the pastor has never asked for a dollar of the money given. The men of the church have taken sole charge of the finances. From a salary of $1,000 per year paid to the minister before Mr. Wark came the church has risen steadily until in 1908 it is paying $2,000. In 1901 the church was receiving $300 a year from the Home Missionary Society for the maintenance of its work. In 1907 it gave over $800 to benevolent objects. In 1902 it was twenty-first in the state in benevolences, and in the following year dropped to the forty-third place. In 1905 it rose to the sixth place and has held that place since. In four years the salary has just doubled, being $2,000 in 1908. Mr. Wark leaves for the sole reason that the opening in Seattle promises an opportunity to do some forms of church work which he is very desirous of entering upon."

Almira.—A great revival has blessed this town and our church there. The Baptists secured Rev. W. H. Webber of Hillgard and asked the Congregationalists to unite in helping and in sharing the blessings. The truest and kindliest courtesy was shown us throughout. The evangelist did not rant or appeal to the emotions. Very little was said about heaven, nothing about hell; but Christ and the Christian life were exalted. After the sermon a quiet, dignified invitation to accept Christ was given, but there was no pleading and no excitement. The converts were many, almost entirely adults, the men on each evening coming forward first. During the nine days' stay sixty-five were converted. less than half a dozen being under sixteen. Rev. H. M. Painter received forty-four of these into our fellowship, thirty by confession, of whom Mr. Painter baptized sixteen, one a gray-haired man of about fifty. In the young people's class of the Sunday-school, numbering thirty members, all but one are now Christians. There may be further additions. It has been a happy time for all. Sincerity marks all the converts, and unmistakable signs of true Christian character are developing. Former members are deeply moved and all feel their responsibility more fully than ever. When Mr. Painter went to this church six years ago there were only eight members and twenty-five in the Sunday-school. Now there are 70 members on the roll, 115 in the Sunday-school with an attendance at times of over 90. They have a church and parsonage all paid for and April 1st the church comes to self-support. The town claims 450 people and there are two other churches. The town is no larger than it was six years ago. The increase in membership represents work done, not increase of population. At times Mr. Painter must have felt isolated and lonely, for he is on the frontier, and perhaps things have looked discouraging to him at times, but he has stuck nobly to his post, and the writer of this knows he has refused to go to what most would consider more advantageous fields. Now he has his reward. The church and a long pastorate has, under God, won. We rejoice with our Baptist brethren of Almira, and thank them for their spirit of Christian neighborliness.

Congregational Brotherhood of Seattle.—January 27th the men of the Seattle churches met at Plymouth Church to consider the report of the committee of fifteen appointed two weeks before regarding the organization of a Brotherhood. The gathering was as large and as enthusiastic as the preceding one. A constitution was adopted, with the following preamble: "For the purpose of stimulating and assisting in the work of the Congregational churches of Seattle, to establish a closer bond of fellowship among us, and to make more effective our efforts for righteousness, we, the men of the Congregational churches of Seattle, hereby form ourselves into a Brotherhood and adopt this as our constitution." Officers as follows: President, Rev. E. L. Smith; Vice-President, Mr. L. J. Colman; Secretary, Mr. J. A. Van Smith, Treasurer; Mr. A. J. Goddard. The constitution provides for the departments of Fellowship, Benevolences, Church Business, Bible Study and Spiritual Development, Civic Affairs, and such other departments as the council from time to time may direct. Reports were received at the initial meeting from members of the committee on the work of the various departments. The meeting was very enthusiastic, many of the strongest laymen of our churches participating, and it is hoped that a movement of great benefit to the churches has been started. This is broader than some laymen's movements, inasmuch as it is a Brotherhood making no distinction between ministry and laity, except that all its officers and council are to be laymen, excepting this year, when a clergyman has been elected president. All men connected with our churches are ipso facto members of the Brotherhood; but the annual meeting for business is a body of delegates and the work of the organization will be directed and carried on by its officers and department heads. Thus it is hoped that the most efficient organization possible has been launched with the least possible machinery. In fact, it is hardly a new organization, but rather a binding together of units into coherency. The pastors will furnish the secretary of the Brotherhood the names of the men connected with their churches, will aid in disseminating knowledge of the work. Special meetings will be called when in the judgment of the council such would be advisable. Lectures, Bible study courses and conferences on the various departmental work, etc., will be provided.

A SPECIAL WORD FOR THE WASHINGTON BRETHREN.

The Pacific stands ready to serve the churches in Washington in every way possible. All the church news that can be gathered will be published—and from time to time other articles.

But you are not measuring up to your opportunity. You ought to have from five to ten times more readers in Washington than you do have.

No matter what space The Pacific gives to Washington, it cannot serve the cause there unless you brethren "get busy," and succeed in securing readers.

Accordingly we ask all in Washington to whom this issue of The Pacific shall go to read the articles entitled "A Remarkable Offer," "Messages Out of the Hearts of Our Readers," and "Up to You;" and join at once in the campaign to build up the subscription list.

We feel free to ask it because it is in your interest so to act.

Names should be sent direct to The Pacific at 2716 Hillegass avenue, Berkeley, California.

MRS. E. S. WILLIAMS.

The Pacific, in the last issue, mentioned the ending through long illness of Mrs. E. S. Williams.

We cannot think of this as death. Rather was it the beginning of full, unhampered life. One of our pastors said, on being told of her translation, "She was a noble woman." Through all the years of loval devoted service for her Lord in many states, and in various lines of Christian benevolence, and while filling, with exceptional ability and success, offices in the missionary organizations of our denominations, this nobility of character has marked every phase of her work. Yet never has it been brought out more fully than in the sickroom, where, with faith, and hope, and courage, she fought for life on earth that she might continue to minister to her loved ones, and "finish the work" which she felt that her Heavenly Father had given her to do. When convinced that He was calling her to higher service, she bravely met His will, doing still what she might, day by day, to cheer and strengthen and inspire those about her, and sending messages of love to those

who had been so greatly blessed in association with her in Christian service.

On Monday afternoon, February the 3rd, we gathered at Three Oaks for the service, which, in its sweet, simple naturalness, its entire lack of formality and gloom, seemed like a neighborhood meeting, a company of friends met together to speak and pray and sing of what was moving all our hearts that day. The porch was bright with great branches of beautiful acacia. In every room were flowers sent from the home gardens of loving friends.

Rev. C. W. Merrill, pastor of the Saratoga church, read Proverbs 31:10-31. The choir sang familiar hymns from Gospel Hymns, in which all present were asked to join. Dr. Fuller, formerly of Aintab, Turkey, and for many years a friend of Mr. and Mrs. Williams, offered prayer. Mr. David C. Bell gave testimony to the beautiful life and character of her to whom, as he said, he had been bound by the ties of closest friendship during their whole lives.

One of the directors of the Woman's Home Missionary Union spoke of the unquestionable help and inspiration which she, for whom we were met to thank God for, had been, and would continue to be during all the years to come. She closed by reading Mrs. Browning's "He Giveth His Beloved Sleep."

Mrs. Lucas, the president, added her tribute of loving thought, and Mrs. R. C. Brooks sang "Still, Still with Thee."

Rev. W. T. Patchell read the resolutions of sympathy adopted by the Ministers' Association of San Jose and gave his own thought, that God had come into that home in a new sense and with an especial blessing through this providence.

Several Saratoga friends spoke of Mrs. Williams as a neighbor, testifying to her every-ready helpfulness in household life.

Mr. Merrill added his tribute in an expression of a sense of personal loss in the going from earth of her whom he had valued as a friend.

The service closed with prayer by Rev. William Windsor of Los Gatos.

Tuesday morning the group of friends coming from Saratoga and San Jose were met by others from San Francisco and Oakland at beautiful Cypress Lawn. There, in the chapel, amid flowers and vines, another service was held by Dr. McLean and Mr. Rader, with whom Mr. Williams was formerly associated in the pastorate of the First Church, Oakland. Selections from Revelation were read by Mr. Rader. Prayer was offered by Dr. McLean. After a solo by Mrs. Brooks, "Sleep, Dear One, Sleep!" Dr. McLean spoke of that which she who is gone from our sight had done for the world while here, but turned our thoughts rather to the never-ending influence of that life, and of every life fully consecrated to Him "whose we are and whom we serve."

After the closing prayer and benediction, we "turned away and left" our friend "with God."

LAURA T. PERKINS.

A GOLDEN SECRET.

If ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret. Take hold of the very first one that comes to hand, and you will find the rest all fall into file and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished when you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, "now."—Helpful Thoughts.

THE HOME.

WHAT TO BE.

Be cheerful, optimistic,
  Be willing to forbear
With every kind of trouble
  And never to despair.

Be free from all suspicion,
  Seek no motive for the act,
Accept all things with kindness,
  Judiciousness and tact.

Be kind to every mortal,
  But yet select a few
To bear the name of friendship
  And tread the road with you.

And you will find that living
  Is not a dreary bore,
And life has many blessings
  You did not know before.

—Henry B. Morrill.

SENSITIVENESS ALIAS SELFISHNESS.

How often we hear the expression, "I am so sensitive," when, if the truth were told, it would be, "I am so selfish." By sensitiveness is usually meant more than usual refinement. This may be true if we substitute refinement of selfishness, or inordinate self-consciousness. More often it is the woman, still oftener the young girl, who prides herself on her sensitiveness. If it is the little child, the foolish mother speaks of this quality as something of which to be proud, and because of which to be proud, and because of which her child at home, in school, in society ought to receive special consideration. This is either given or not given as teacher or friends see fit. If it is given the child grows more selfish. Friends still politely call it sensitiveness as years are added to the young life. If mothers could but realize what obstacles to success and happiness they are themselves placing before their children, they would help their children to be sensible and unselfish, the two qualities which will, if planted early and closely to the sensitive plant, choke out the weed, for it is a weed.

While selfishness is at the root of sensitiveness self-consciousness is often the immediate cause. The one who most fully forgets self is least likely to see reasons to be sensitive. It is really an inordinate appreciation of self which makes one live in the look-out tower and invite the shafts of the enemy and bare his bosom to the smiter. If a woman busies herself in home, church or philanthropic work, if a man, when not occupied with business duties, interests himself in his own children and becomes absorbed in some recreative study, there will be little time to give thought to

unpleasant criticisms, still less for the imaginary slights of neighbors and friends. The real gentleman and lady are unconscious of self, and hence perfectly at ease. The true man and woman are unselfishly desirous to be helpful to others. Not that they may receive their own with usury, but because the heart of the giver is overflowing with a wealth of blessed helpfulness which must find objects and places for its expression and overflow.

The so-called sensitive woman unites with the church, either taking upon herself the duties of membership for the first time or coming from a sister church. Usually such an one is pleased with the immediate welcome accorded to her. In a general way she is invited to the meetings of the church. Very soon some members of the various women's societies ask her to join them. Perhaps she comes once or twice and is cordially welcomed. Only a few of the busy workers find time to call upon her. She is sensitive, thinks she is not properly looked after, ceases to put herself in the way of the working women, making no place for herself in the church work, remains at home and is soon really and truly forgotten.

Whose fault is it? No doubt partially that of the older members, but more truly her own. She was given an opportunity to become acquainted with her sisters in the church and to make herself a power, if not an aggressive element, in church work. But, as she says, she was too sensitive to push herself where she was not wanted. Most likely her sensitiveness was pure selfishness and an exaggerated estimate of her own value. She was wanted. There was a place waiting for her, as for any one who earnestly seeks after it, but busy women have no time to run after those who will not meet them half way. The woman who is so sensitive she needs coaxing is too sensitive for any use. She may as well step aside into her small corner to brood at her own sweet will over fancied slights, while the women who put themselves into the working circle widen and broaden their influence as the circle grows larger and larger, until the influence which they exert is truly marvelous.

One often hears women say, "I cannot become an officer in a society or a prominent member of a committee, I am so sensitive about what others say of me."

Which is the more important, the needed work or the possible criticism of the worker? Is it sensitiveness or a selfish putting of one's own ease and comfort paramount to the good which needs to be done? If in the judgment of wise women one is suited for a special work, why not accept the work, do one's best, and take no anxious thought of what "they say." Very likely mistakes will be made, criticisms be given, but why should you and I keep ourselves apart from the workers lest we be so unfortunate as to make mistakes or be misunderstood? After all, each one of us as individuals is of little consequence save to ourselves and immediate friends, and doubtless less is said of us than we in our egotism think.

I would not give the impression that I do not appreciate natural timidity and that sweetness and gentleness which are most beautiful in woman, that I do not believe in a refined sensitiveness, which is like the delicate coloring in spring blossoms. A ruthless gathering of these flowers by rude hands would be a symbol of the rough carelessness of some men and women in their contact with these frail blossoms of humanity. It is not of such I am writing. Not all sensitive natures are selfish. Moreover, there is a sensitiveness to the good, a sensitive shrinking from evil and a sensitive spiritual insight which cannot be over-estimated. One's nature cannot be too closely in touch with the thoughts of God as expressed in the natural world or unexpressed, but nevertheless understood by those who are sensitively alive to the forces of the spiritual world. Let us care less for what others think or say of us, be less self-conscious and more sensitive to divine influences, more ready to be used in God's way, not our way, in the service of humanity.—Alice H. Rich.

A HOUSEWIFE'S CREED.

An organization composed of college women who are members of the Phi Beta Kappa Society, has been reflecting upon the following points: "What is my social ideal?" "What are my social possibilities?" "What is my social vocation?" They were asked if they were ready to accept the various clauses of the following creed:

I believe in the home and the family.

I believe in sane and rational daily housekeeping to which I am ready to give the necessary amount of time and energy.

I believe it is my duty to scrutinize my manner of living and to determine what useless financial burdens I am carrying.

I believe that the result of my home life should be the health and good temper of my family and the sense of living the life of the spirit as well as of the body.

I believe it is my duty to proportion my expenses to my income in such a way as to make a home of comfort and simplicity, without undue anxiety.

They are to discuss these questions and others at meetings soon to convene. Distinguished persons will address them, including the president and several professors of Harvard University and Presidents Hazzard of Wellesley, and Thomas of Bryn Mawr.

The creed is good, so far as it goes; but the intoxicating effect of fashion will keep many a woman from living up to it.—Christian Advocate.

Young People

DON'T GIVE UP.

If you've tried and have not won,
  Never stop for crying;
All that's great and good is done
  Just by patient trying.

Though young birds, in flying fall,
  Still their wings grow stronger;
And the next time they can keep
  Up a little longer.

Tho' the sturdy oak has known
  Many a blast that bowed her,
She has risen again and grown
  Loftier and prouder.

If by easy work you beat,
  Who the more will prize you?
Gaining victory from defeat,
  That's the test that tries you.

—Phoebe Cary.

HE DARED TO TELL THE TRUTH.

A boy once went to live with a man who was accounted a hard master. He never kept his boys—they

ran away or gave notice they meant to quit; so he was half his time without or in search of a boy. The work was not hard, opening and sweeping out the shop, chopping wood, going on errands and helping around. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good, and his mother wanted him to go. Sam had been there but three days when, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones never makes allowances," said another boy who was in the woodhouse with him.

"Why, of course I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting, and laid everything out of the way to Bill, whether Bill was to blame for it or not, till Bill couldn't stand it, and wouldn't.

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy, "he was afraid; Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house the boy heard him. He got up, crept downstairs and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, he said heartily:

"Sam, give me your hand; shake hands. I'll trust you, Sam. That's right, that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above-board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend. —Scotch Tract.

"ALL THE SAME TO GOD."

"Well, Matt," said Mrs. Flournoy, coming out on the balcony, "where's Flora? Didn't you bring my little girl back from her grandmother's?"

"Indade, no, mum," answered the coachman; "niver a word did I hear about little Missy."

"That is very strange," said the lady, looking vexed. "Did you give the grandmother my note, Matt?"

"Shure, mum, what should a foine leddy loike her be sayin' to Matt? 'Verra weel, Matt,' says she."

"How very strange!" exclaimed Flora's mother. "I never the grandmother to do such a thing before. Well, I suppose the darling is as safe there as she would be with me; but I am disappointed."

How surprised Mrs. Flournoy would have been if she had known that her dear little daughter was not more than fifty yards away from her at that minute!

The next morning, when the maid came into Mrs. Flournoy's room to open the shutters and fix her bath, she was carrying in her arms a rather chilly, shivery little girl, with her yellow curls tumbled over her face, and her frock rumpled into a thousand creases.

"Praise the Lord, Mis' Florney; the blessed lamb is safe!" she exclaimed the minute she opened the door.

"Flora—my precious—how did you get over from grandmother's so early?" asked the mother, sitting up in bed.

"It wasn't early; it was late," said the child, looking bewildered.

Don't you think that wee little maid, only six years old, had spent the night in the carriage, shut up in the carriage-house! This was the way it happened: As soon as grandmother read the note, saying Flora must come home, she put on the little girl's hat and coat, packed her bag, and sent Mary, her maid, out to put her in the carriage.

Matt had hitched up the horses and left them with grandma's coachman while he went to ask the gardener for some seed potatoes; and when Flora climbed into the carriage it came into her head to play a trick on Matt: "Don't you tell him I'm here, Mary," she said; "and don't you tell, Andy. When we get 'most home I'll jump out and say Boo! and won't Matt be s'prised?"—Selected.

THE LAW OF ATTRACTION.

Teach your children to understand the law of attraction. Let them know that if they form certain habits, and continue them until they become thoroughly fixed in their minds, they have through the power of thought become related to all people thinking and doing the things that have occupied their attention. For instance, if it has been your habit to find fault with people, to criticise, through this habit of criticism all the fault-finding people of the world have become related to you. If you are in the habit of thinking kindly and saying kind words, in a short time you will become mentally related to all kindly natured people in the world, and you will have the force of their kind, loving thoughts pouring in upon you, so that it will be easier for you to say a kind word than the reverse. By indulging in healthy thoughts you attract to yourself everything necessary to your well-being—happiness, health, strength and friends.—Ex.

RESIGNATION.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair.

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps
What seem to us but sad, funereal tapers
May be heaven's distant lamps.

There is no Death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.
—H. W. Longfellow.

"TO KNOW ALL IS TO FORGIVE ALL."

If I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.
—Nixon Waterman.

"Tommy," said his mother, reprovingly, "what did I say I'd do to you if I ever caught you stealing jam again?" Tommy thoughtfully scratched his head with his sticky fingers. "Why, that's funny, ma, that you should forget it, too. Hanged if I can remember."

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